

is stated when Greeks are to be the victims of the contrary rule. " Barbarian " was a cultural category. To be Greek was to have city life with market place, gymnastic training, and a share in the games.¹ These were arbitrary marks of superiority such as the members of an esoteric corporation always love, but the time came when the Greek history contained so many shameful things that the Greeks ceased to talk of the contrast with barbarians. It was proposed to Pausanias that he should repay on the corpse of Mardonius the insults inflicted by Xerxes on the body of Leonidas. He indignantly refused.² The old laws of war put the life and property of the vanquished, and their wives and children, at the mercy of the conquerors, but the Greeks, when the Peloponnesian war began, felt the shame of this law as between Greeks. Therefore they sinned against their own better feeling when in that war they enslaved and slaughtered the vanquished. That they knew better is shown by the conduct of the Athenians towards Mytilene, in 427. At first all adult males were sentenced to death, and the women and children to slavery, but later this sentence was revoked. Cases also occurred in which the law of war was not followed, but the conquered were spared. By retaliation they inflamed their own passions and went on from bad to worse until there was a revulsion of pure shame. Lysander put to death three thousand Athenians, captives, after the battle of Egospotami, as reprisals for the barbarities executed by the Athenians against Sparta and her allies. The allies wanted to exercise war law on Athens, but Sparta would not consent. To her then belongs the honor of fixing a new precedent. It was her duty to do so after the act of Lysander. Beloch

thinks that
 science made the greater humanity of the fourth
 century.³ It is
 more probable that it was due to a perception of
 the horror and
 shame of the other course. The parties in the
 cities, in the later
 centuries, were also guilty of excess, rancorous
 passion, revenge,
 and oppression. These cases come under the head
 of unseemli-
 ness in so far as they show a lack of sense of where
 to stop. That
 sense, especially in the political acts of
 democracies, must be a

¹ Burckhardt, *Griech. Kulturgesch.*, I, 314. ² Herodotus,
 IX, 78.

³ Beloch, *Griech. Kulturgesch.* > I, 470, 594; II, 103,
 107, 364, 441.